





## THANKSGIVING.

Sermon preached by Dr. Womack in his pulpit at Clinton, Nov. 24, 1922. "Enter into God's thanksgiving." Ps. 104:1.

Reasons for thanksgiving? They are legion. All thoughtful people find many reasons for thanksgiving. Plato, looking through the dim spectacles of nature, gave thanks to the almighty for three things: 1. That God had created him a man and not a beast; 2. That he was a Greek and not a Barbarian; 3. That he was not only a Greek but also a philosopher. Learn how to be thankful from a heathen! Let a man standing in the darkness of more than 2,000 years ago teach boasting Christians how to be thankful, how to live! We may follow Plato and, first,

### I. THANK GOD THAT WE ARE MEN.

We may thank God that we are human beings and not beasts. Thank God for existence; for it is better to be than not to be. It is an unspeakable blessing to be human; to have kinship with the angels. How superior is the "giant of the forest," the mighty oak, to any plant or vegetable, to the lump of clay! How superior is the horse, the lion, any living creature, to the highest form of vegetable life! This was Plato's idea. He appreciated the difference.

But Plato did not know what we know. We know man is created in the image of God, and that by grace we become the sons of God. It is something to be a man. Praise on account of that fact is acceptable worship to God.

We may follow Plato further and, second,

### II. THANK GOD FOR OUR COUNTRY.

God made a good world; the best that could be made, and made it a home for man. This is a good world and is just suited to the wants of man. It is beautiful. Some countries in the world are better than others. Every nation thinks it has the most delightful, the best country in the world. This is a wise providence; and men are happy in their own homes. The Scotchman sings:

"Give me but one hour of Scotland,  
Let me see it ere I die!"  
The Englishman answers:  
"England my country great and free!  
Heart of the world, I leap to thee!"  
The American closes with:  
"O beautiful and grand,  
My own, my native land!  
Of thee I bow:  
Great Empire of the West,  
The dearest and the best,  
I love you all the rest,  
I love thee most!"

We let them say what they will in regard to their country; but we must be able to thank God for it.

### III. THANK GOD FOR HIS PROVIDENCE OVER OUR NATION.

What a history is ours! How certainly has the hand of God been in the history of this people! It is only 400 years since the discovery of this country. Nearly 300 of the 400 years were taken up in founding colonies, fighting Indians and maintaining miserable existence. But see what has been wrought during the last 100 years! Wonderful! A divine providence has presided over the history of the American States in a most remarkable manner. This is to be seen in a number of important particulars. Such as,

(1.) The character of the first settlers.

Agnes to come will thank God for the hand of persecution that drove the oppressed to flee to these shores to find rest. They were a religious people. They feared God. And when alone in the wilds of a new country, they did not forget God. But like Abraham of old, they brought their worship with them. It may be said our nation was founded in religion. The early settlers feared God, and loved freedom. And so the nation to-day does not love freedom more than it reveres the name of God. Thank God for such men as Roger Williams!

(2.) Our political constitution and moral institutions.

Our fathers brought an open Bible. They were true to that Bible in many particulars. They

thority. But, with all their power, they have been true to their country; no one has attempted to set himself up as a dictator. Aaron Burr, who was not a President, undertook such a scheme, when such a thing was much easier than now, but miserably failed. The Bible, God's book, is in the White House, in the National Congress, in the Legislatures of the States, in all the courts of justice, in the public schools, in the homes of our people.

(4.) The character of our population. It is true that all the world comes in through our wide doors; but it is also true that Christian ministers and Christian churches are a mighty power in the land. The civilization of this country was moulded, and its history directed, by the forces that are born in Christian churches and multiplied by Christian ministers. Christian schools abound throughout the land, nearly all our public men and lawmakers have gone out of Christian homes where God's blessings have come down in answer to a devout mother's prayer. Yes, this is a Christian country. It ought to be; it must be; it must continue to be. Thank God for His providence over our country!

### REMARKS.

1. The American people have reasons for thanksgiving. The best country, the best government, the best people. Happy is the people whose God is the Lord! I am glad of this; I am glad to think that it is a national holiday, and that the thoughts of the millions of our people are being turned to God as the author of all our blessings.

2. Every individual has reasons for thanksgiving. Happy people! happy nation! Offer unto God thanksgiving!

### THE END.

## THE PURPOSE AND POSSIBILITIES OF THE SUNDAY SCHOOL.

BY C. S. CURTIS.

For convenience I will divide my subject into two parts. 1. The purpose of the Sunday School, and 2. The possibilities of the Sunday School. In writing upon this subject it is difficult to ascertain just where to start. The word purpose is defined as "an object to be accomplished—determined choice—to intend—to design—to resolve." The word is indeed vast and far-reaching. One of the rules of our Convention says: "The object of this Convention is the promotion of Sunday School work." And while there is one grand purpose of the Sunday School, there are several other purposes which will name some of the most important. One purpose of the Sunday School is bringing the young and rising generation, that must be long take our places in the arena of life, and teach them the scriptures and instill in their minds the scripture truths of the gospel of the Son of God, so that they will be better prepared to take our places when we cross over the Jordan of death. And teaching them in the Sunday School is but sowing seed that will in after life spring up and bring forth fruit to the honor and glory of God, and will also lead them away from the temptations and allurements of the evil one, and will elevate them to a higher plane, and set their thoughts on higher aims and nobler deeds in life. And they will be better prepared to act well their parts in the different vocations of life.

Another purpose of the Sunday School is the advancement and the extension of the boundary of the Master's kingdom here in this low land of sin and sorrow.

Another purpose of the Sunday School that might be well to mention, is the moral effect and influence it has in the community where-ever Sunday Schools are taught.

Another grand and glorious purpose of the Sunday School is the conversion of precious and never dying souls. It is an undisputed fact that there are more conversions among Sunday School scholars than among any other class of people.

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duty by them and bringing them up as God would have you bring them up? Or do you let them go where and when they please on Sunday? Not knowing what kind of company they keep, or what kind of language they use? Doubtless there are parents in almost every community that would be astounded if they knew what kind of language their boys used. And are you not aware that they are not only going astray themselves, but are leading others astray with them? One bad boy in a community will lead all others astray and ruin them, if you give him a half a chance. I trust you will pardon my urging this matter home to your hearts so earnestly, for I care not how careful and cautious you are, you cannot be too much so. Send your children to Sunday School and go with them yourselves, and "bring them up in the nurture and admonition of the Lord." If you fail to do this, one day, sooner or later, God is going to call you to his bar to give an account of them and the duty you have so sadly neglected.

For when the final day shall come, And we our God shall see, And for their wrecked lives shall ask, What will your answer be?

I might mention many other purposes of the Sunday School, but time forbids. The one grand purpose of the Sunday School is the advancement of the cause of Christ, and training up the young for the Master's cause.

But lest I weary you, I will pass on to the possibilities of the Sunday School. And here words are inadequate to express its vast meaning. The mind cannot comprehend or understand the vast space it covers. The possibilities of the Sunday School—they would hardly be noticed at a glance, but stop for a moment and give them a serious thought, and you will readily see it has no bounds. No human mind can ever comprehend the possibilities of the Sunday School. How low will it not descend, how high will it not rise, and how far out will it not reach? Nothing this side of eternity can ever reveal the possibilities of the Sunday School and its work. It is possible for the Sunday School to train up all of the young and rising generation, and prepare them for grand and noble lives in the Master's cause and service. It will enable all to be better prepared for Christian workers. The Sunday School scholars will make better Christians and better neighbors, and make any community better by having lived in it.

Then we should ever strive to bring all we can of the young and rising generation within reach of the Sunday School. The purpose and possibilities are for the good of all. Though we may toil on here in this life and never realize much of the effects of the Sunday School and its work; yet the work is going on, and great and lasting good is being done wherever Sunday Schools are taught. And while this grand and noble work is going on, there is something for us all to do.

"O, could the first arch-angels sight The least of these pursue, He would record in his brief flight, Each had a work to do. A work of grace, a work of power, But what that was here below, Time's last, Eternity's first hour, To Heaven and earth will show."

Are we all doing our share of that work and helping to carry out the purpose and possibilities of the Sunday School? While the purpose and possibilities of the Sunday School are so great and far-reaching, let us all unite ourselves and go hand in hand together in this grand and glorious work in the Master's cause. On the way to grandeur that never ceases and glories that never die, let us do our whole duty in this God-given work. We must bear the cross before we gain the crown.

But let us now bring the two parts of our subject together and see where it will lead. The purpose and possibilities of the Sunday School. What does it imply? In the first place there is an object to be accomplished, and, as I stated at the commencement, there are several subjects that constitute and

purpose of the Sunday School. One purpose of the Sunday School is bringing the young and rising generation, that must be long take our places in the arena of life, and teach them the scriptures and instill in their minds the scripture truths of the gospel of the Son of God, so that they will be better prepared to take our places when we cross over the Jordan of death. And teaching them in the Sunday School is but sowing seed that will in after life spring up and bring forth fruit to the honor and glory of God, and will also lead them away from the temptations and allurements of the evil one, and will elevate them to a higher plane, and set their thoughts on higher aims and nobler deeds in life. And they will be better prepared to act well their parts in the different vocations of life.

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rious opportunities are passing us almost every day of our lives. We let pass many opportunities when we might speak a kind and cheering word. Let us be up and doing while it is day, "for the night cometh when no man can work." Another year is past and gone and cannot be recalled. The new year was ushered in upon us almost unawares. Let us make use of it. While a great deal was accomplished during the past year, let us bend our energies for the future, and carry out in full the purpose and possibilities of the Sunday School. We know not how far they reach, nor the immense area they cover. Nor shall we ever know this side of the shining courts of yonder's world. Let us do our duty while here, so that others may be better prepared than we to take our places and carry on in this God-given work. And then, when we are through with the trying and intricate scenes of life—when we've passed through its last trying ordeal, and met its last fortune and disappointment—when we reach its journey and its last troubled wave is o'er, then we'll cross over the Jordan of death, and hear the "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." Then, "On the resurrection morning, Free from toil and free from care, With our tear-dimmed eyes made perfect, We shall greet each other there."

(Read before the Bogue Chitto Sunday School Convention on the fifth Sunday in January, 1923, by C. S. Curtis, and requested for publication.)

J. R. G. REEVES, President.

W. R. JOHNSON, Secretary.

### DISTRICT MEETING.

Bethlehem Association met with Long Creek January 28, 1923, the house being called to order, Eld. H. A. Pickard occupied the pulpit, and indeed said many good things in the power and demonstration of the Spirit, using the text found in 1 Peter 3:12. "For the eyes of the Lord are over the righteous and he ears open unto their prayers; but the face of the Lord is against them that do evil."

After the sermon, Eld. J. B. Williams was elected chairman and Bro. J. B. Pickett, secretary, free, pleasant and profitable discussion on two subjects then followed.

### I. SUBJECT.

"Is it the duty of a Christian, regardless of his or her condition in the world, to give to missions—home and foreign? If so, how shall we stimulate our membership to proportionate giving?" Discussed by Eld. J. B. Williams and Bro. J. B. Pickett.

After a number of other brethren made pointed and spirited talks, the following discussion was arrived at: "It is the duty of every Christian to give to the Lord a portion of his or her income, and that each church be recommended to try to work up systematic giving."

### II. SUBJECT.

"Shall a church be considered in good standing that holds those in her membership who are excessive drinkers, sign whiskey petitions and visit saloons for the purpose of social drinking?" Discussed by J. B. Williams, J. L. Williams, D. A. O'Connell, J. D. Stone, H. A. Pickard and H. M. Bynard. At this point of time J. E. Brunson tested the feeling and judgment of the house by a vote of gentlemen and ladies. They voted as a unit on the negative side of the subject.

Bro. C. H. McLemore stated the mission committee of this association had employed Eld. H. A. Pickard to preach monthly at Winita and Siding, and Eld. W. S. Oulpeper to do some service at Russell Station, and in doing so had expended all the funds on hand.

Adjourned till Sunday at 10 a. m. Prayer by Elder J. E. Brunson.

### SABBATH SESSION.

10 a. m.—The house was called to order by chairman and after proper devotional exercises the

subject was read. "Are Sunday Schools church work and under church control? Should the school be independent of the church and have the right to choose or elect its own officers?"

After a number of other brethren made pointed and spirited talks, the following discussion was arrived at: "It is the duty of every Christian to give to the Lord a portion of his or her income, and that each church be recommended to try to work up systematic giving."

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## DOCTRINAL PREACHING.

### OUR DISTINCTIVE VIEWS AS BAPTISTS.

The propriety of teaching our distinctive doctrines depends entirely upon Biblical authority. As in all other matters, the question is, "What saith the word?" If, therefore, the doctrines which distinguish us from other denominations are scriptural, the conclusion is easily reached—it is our indispensable duty to teach them. That our Lord never intended for only part of his gospel to be preached is evident. Christ wrought redemption, set up his kingdom, established his church in the world, and appointed its ordinances and doctrines, and commissioned his ministers to preach them to all the world. We are taught that "all scripture is given by inspiration of God, and is profitable," etc. It is evident, therefore, that "all scripture" being profitable, should not be withheld. Paul says: "I have not shunned to declare unto you all the counsel of God." Then if it was the duty of Paul to preach "all," or the "whole" counsel of God, it is the duty of the ministry to-day. When Paul's message was being brought to the Gentiles, while looking forward to a "crown of righteousness," he could look back upon a well-spent life. Among other things in which he found consolation was in that he had "kept the faith,"—the "faith once delivered unto the saints." It is indeed deplorable to see how ignorant the masses of the people are as to what Baptists believe, and more so as to why we believe as we do. The cause of this is largely attributable to the lack of our doctrines being clearly taught. Moreover, the prejudice existing toward us may be attributable to the same causes. Hence the necessity of preaching our distinctive faith, that the people may see the scripturalness and consistency of our doctrines.

It is sad to see, in this "fast age," that the doctrines taught by Christ and his apostles, and held so dear by our Baptist fathers, virtually ignored. Oh, the looseness! No wonder the question: "Where are we drifting?"

In the language of David, "Is there not a cause?" Of course there must be a cause to produce an effect, but what is it? Well, there are, perhaps, a plurality of causes. For some reason doctrinal preaching has "gone out of fashion," or at least in some instances, is passing out, and some folks would as soon be out of the world as out of the "fashion." Another cause may be for the sake of prominence and popularity with "all the people." For instance, a minister settles down in a new country. He learns that he has a "mixed congregation," he wishes to hold them and gain others, and he is afraid if he preaches doctrine it will be unpleasant to a part of his hearers. Hence he feeds them on milk and cider, instead of the "pure word of life." Oh, yes, he wishes to draw, and is afraid to trust the plain gospel of Christ to do it. In some cases it is evident that we are influenced too much by an outside element. Those of a different faith will come to our churches and, in some instances, help pay our salaries—if we will, will be a little "broad" and "liberal" in our preaching, and be careful what we say about baptism, etc. Some men are being wonderfully hounded—some of our brethren "up North," for instance. And it seems to be an epidemic, for some of our people are "catching on." Some of us are becoming so extremely "broad and liberal" till it would impress one that we are well nigh breaking over the Baptistical lines, if, indeed, we have not already departed. I allude to those broad-minded fellows who say they "thank God for the different denominations," and have their pulpits filled by a pedo rather than a Baptist, and so affiliate with those of a different faith as to create the impression that "one church is as good as another," and "it makes no difference what church you join." I know some so-called Baptists who do not appreciate a man who will preach our doctrines. Why? One reason is this: They have had "mixed and elder" dealt out to them by those liberal, soft, Miss Nancy kind of fellows so long that they think that the doctrines of the kingdom of Christ are "non-essential."

Where is the gain to Baptists? Have we ever gained anything by compromising? Have we ever gained an inch of ground by suffering ourselves to be handicapped and

paralyzed? No! It is all owing to the fact that we have allowed ourselves to be influenced by the "world, the flesh, and the devil."

Paul and Barnabas disagree, as we sometimes do, and on different traveling

And so it is. While some of us have somewhat drifted from the "old paths," it is encouraging to know that we have a strong force who have not bowed their knee to looseness, and who are frequently calling us less thoughtful fellows back to the path of rectitude.

Among such of our State, it is but justice to mention Brethren Clarke, Gambrell, Hackett, Bostman, Johnson, Moore, Thigpen, Brunson, and last, but by no means least, Duncan, and others. May the Lord give us grace and ability to preach and contend for the "truth, the whole truth and nothing but the truth."

J. F. BYNUM.

January, 1923.

### WHAT IS THE GOSPEL PLAN OF DOING MISSION WORK?

Both the authority and right to engage in mission work are derived from the words: "Go teach all nations," and "go into all the world and preach the gospel to every creature." Matt. xxviii:19; Mark xvi:15. This is the authoritative command of the Great Head of the church.

The marching orders are: "Go into all the world and preach the gospel to every creature." The people of God constitute a great army, many millions strong, with Jesus, "the captain of our salvation," leading and directing. As to the manner of going, that is left to the sanctified common sense of His people. And as to whether the work shall be done through organized means or directly and independently by the several churches, must be decided in the light of the special circumstances of the case. In this, as well as in the manner of going, the matter must be left to the individual judgment. No shackles should be placed upon the hands of God's servants.

Many years' experience in organized mission work, through associational, State and interstate boards has demonstrated beyond doubt the feasibility of such a plan. Whether the boards are all they should be, or their plans of operation are the best possible, is another question.

The results of such a plan have been more or less gratifying. But whether our foreign mission work bears the stamp of divine approval, viewing the matter comparatively with the earliest mission work of the apostles, I would submit to Bro. E. L. Wesson for an answer, as I have reason to know he has been giving special thought to this subject.

Through organized effort results in mission work have been achieved, that seemingly could not have been accomplished in any other way.

Indeed, there was organization in the very beginning of missionary operations. The disciples in obedience to the Saviour's command, tarried at Jerusalem until they were ended with power, as a preparation for preaching the gospel, not only in Jerusalem, but in all Judea and in Samaria, and unto the uttermost parts of the earth. They were already organized. They were a church.

The Saviour in sending out the twelve sent them by "two and two." When He wanted the colt to ride into Jerusalem He sent not one but two of His disciples to bring him. At the transfiguration three of the disciples were present as witnesses. The same three were present at the raising of the ruler's daughter. They were present in the garden to witness the Saviour's agony. It would seem from a study of the life of Jesus and of His disciples that not much was done by either singly and alone. We observe the closest companionship, sympathy and co-operation.

In Acts 11:14 we read: "And all that believed were together and had all things in common." In Phil. 1:27 we read: "Stand fast in one spirit, with one mind striving together for the faith of the gospel." Here both unity and co-operation are implied. And in Phil. 1:17 we read: "Brethren be followers of me, and mark those who so walk as ye have us for an example." And once more we read in 1 Cor. 12:3: "For we are God's fellow laborers."

From Acts xiii:13 we learn that "when Paul and his company loosed from Paphos, they came to Perga in Pamphylia, etc." They go on to Antioch from whence they had gone out on a missionary tour. Paul and Barnabas were co-laborers, and together did much mission work, until a dispute arose between them in regard to taking John Mark with them on their second journey, the purpose of which was to strengthen and confirm in the faith the churches established during their first journey.

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And so it is. While some of us have somewhat drifted from the "old paths," it is encouraging to know that we have a strong force who have not bowed their knee to looseness, and who are frequently calling us less thoughtful fellows back to the path of rectitude.

Among such of our State, it is but justice to mention Brethren Clarke, Gambrell, Hackett, Bostman, Johnson, Moore, Thigpen, Brunson, and last, but by no means least, Duncan, and others. May the Lord give us grace and ability to preach and contend for the "truth, the whole truth and nothing but the truth."

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J. F. BYNUM.

January, 1923.



This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and faint creases. A prominent dark, irregular tear or hole is visible along the right edge, extending from the middle towards the bottom. The left edge of the page shows the binding structure, including stitching or stitching holes. The overall tone is a warm, off-white or light beige.



